

THE
JUSTICE
AND
NECESSITY
Of Restraining the
CLERGY
IN THEIR
PREACHING.

Wherein is shown,

That the Licentiousness of the Pulpit, and the Pride and Ignorance of the Inferior *High-Flying* Clergy, have Occasion'd the late Disorders in the State; and the Contempt of that Venerable Body. With a short Historical Account of their Seditious and Insolent Preaching and Practices from the *Reformation* to the present Times; and of the Troubles and Confusions that have happen'd thereupon.

To which is added,

The Bishop of *SALISBURY*'s New Preface to the Third Volume of his History of the *Reformation*, concerning some late Reviv'd Controversies, *Viz.*

- I. The Sacraments being an Expiatory Sacrifice.
- II. The Necessity of Secret Confession and Absolution.
- III. The Church's Authority acting in an Independence on the Civil Powers.
- IV. That singular and extravagant Conceit of the Invalidity of Lay-Baptism.

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His MAJESTY's
 REASONS
 For Restraining the
 CLERGY, &c.

BEFORE I enter upon the main Subject of this Treatise, the present *State and Condition* of our *Clergy*, and the *Necessity* of a *Reformation*, both with respect to *Spirituals* and *Temporals*, I must crave leave to premise a word or two to prevent any Objection in general to my Design, as being aim'd against a Profession so Sacred and Useful. And here I protest against all Application of what shall be said of such Persons as *Sacheverel*, *Welton*, *Higgins*, *Brett*, *Smith*, *Milburn*, *Lamb*, *Swift*, and the like, to the Learned and Reverend Clergy of our most Pure and Holy Church, who are indeed an Ornament to our Nation and Religion. There are *Willis*, *Barton*, *Bradford*, *Butler*, *Hoadly*, *Baker*, and God be thank'd a very Numerous and Reverend Roll to be found, who adorn the Doctrine they profess, are Men of Piety
 B and

and Charity ; and whose Principles and Practices are so consistent, that their Examples teach as much as their Precepts, and to such one cannot pay too much Reverence, nor will such have ever any Reason to demand that Homage, which the corrupted, the vitious, mutinous, and seditious Clergy will always insist upon to give that *Authority* to their *Insolence*, which is only due to their *Virtue*. These Men will always cry out, when the very Name of *Clergymen* is made use of, that the *Church* is attackt through their sides, though they bring dishonour on a Profession which is of it self the most honourable.

Having distinguish'd the good from the bad, and rang'd the latter with the Goats ; I shall make no Scruple to speak my Mind of them freely, as others have done before me, and chuse this time to do it, when the *State* has thought fit to publish *Injunctions*, for the better regulating the Forms of Worship and Preaching, and directing the Clergy in discharge of their Duty. This it is authoriz'd to do by that high *Prerogative* of the *Supremacy*, which is sworn to be in the Crown by all who officiate at the *Altar*. Yet do those whom these wise and necessary *Injunctions* affect, clamour at them as a *Novelty*, introduc'd by the *Ill-willers* to the *Church* ; though there has hardly been a Reign since the *Reformation*, in which such Royal *Orders* relating to the Clergy have not been publish'd.

They were labouring in the late bad Times, to have Establish'd an *Independancy*. Some of them in Convocation, Dr. A—— at the Head of them, attempted not only to throw
off

off all Dependancy on the State in *Spirituals*, but even *Subjection* to *Episcopacy*. What a stir did the inferior Clergy make to deprive the Fathers of our Church of their Rights and Privileges? How did *B—— A—— L——*, and others, do their utmost to set up a Church *Anarchy*, to the Prejudice of the *Monarchy* and *Hierarchy*? What Reams of Paper were wasted in that unnatural Controversy? And yet, when it will serve a turn, who talk more of *Loyalty* and *Obedience*? But who, alas, practice it less? We have so many late Instances of their *Disloyalty* and *Disobedience*, that it forbids all Proof or Argument. 'Tis so much in every ones Knowledge, that every word said to exaggerate it would be impertinence, and this undutiful Behaviour of so many of the inferior and looser Part of the Clergy, has been a main Occasion of the *Royal Injunctions*, against which they make such an Out-cry, and in defence of which my Duty and my Zeal have put me upon this undertaking.

The World are divided very much with Reference to the Priesthood. Some think their very Garments are sanctify'd, and there is Salvation in even a touch of a *Surplice*. They pay as much respect to the *Cloth*, as to the Order, and look on the Rose in their Broadbrim'd Hats with as great Veneration, as the *Magi* did on the *Star* in the *East*. Now 'tis certain, there is great Deference due to these outward Marks of Distinction, when the inward Marks of Religion shine out under them. But when they are worn by Men of loose Lives, dangerous Principles, and seditious Practices, one may very decently distinguish the Men from

their Profession, and deal with them as they deserve: Others there are who err as much on another side, and think the Order it self pertakes of the Guilt of some of its Professors, and on this score treat them all with too much Freedom, and indeed Contempt. They have always a smart thing, and an arch look against a *Parson*. Their Wit turns all on that Topick, and some of the dullest of them will be very pert at the Expence of the Clergy. These Men, however, do not spare Religion it self any more than the Dispensers of it, and their *Maker* and *Teachers* are generally treated by them with the same ridicule, neither do they distinguish the worthy from the unworthy. They judge by the lump, and must therefore unavoidably judge wrong. 'Tis not to give countenance to any of these *Laughers*, that what will be said of the criminal Part of the Clergy, is made thus publick. All my Intention by it is to shew, that whatever *Rails* they erect about themselves, the Government has a Right to come at them within them, if they offend the Laws, and so far deviate from the Character of *Peace-makers*, as to become *Incendiaries*.

This last Word puts me in mind of *Sacheverel*, (the condemn'd Doctor,) whom I never think of but with Abhorrence, for though his worthless Character would render him despicable in Obscurity, yet he looks now with a *Tremendous Aspect*, being promoted to one of the greatest *Cures* in the Christian World, and for an insult on the Constitution, which at *Hamburgh* would have shut him up with his Brother *Crombergh* between four Walls; Instead
of

of which he has not only the Power of doing Mischief, but the Encouragment from his Impunity, and has made the *Mob* so many Holy-days, that he will be always sure of them when he Sounds the *Trumpet*. Can one imagine this Man has any care upon him for the Souls of Men? does his neglect of his own give us Reason to believe, that our Salvation is his concern, and that he bellows so for the Church, purely to keep us in the way to it? As for what *Bisset* has writ of him, I shall not trouble the Reader with repeating it. If he has curiosity enough to run over his three *Modern Fanaticks*, he will find a rare Parcel of *Memoirs* for the Life of this High-Church Champion. For my part, I think them too dirty to be kept together, and tho' I do not so much doubt the Truth of them, as I dislike the Virulence, yet I will not answer for what I do not know, and besides, the *Doctor* has not rambled about the Country so long to be a Stranger in it, and as he never pretended to much *Purity of Manners*, so doubtless he will not be much affected by any charge on that Head. 'Tis such Men as he who have enflam'd the Nation, and been the cause of the late Riots and Confusion in it. His having met with a *Rectory* instead of a *Fail*, has encourag'd the Younger and Inferior Priesthood, to imitate him in Preaching Politicks, when they should teach Virtue; and blowing up the Minds of Men with big Words and windy Nonsense, 'till they burst out into Mutiny. I do not believe there is a wise and good Man in *England*, that takes *Sacheverel* to be either the one or the other; why then is it that he is follow'd

follow'd by the two *Quondam Chancellors* his
 Advocates ? Is it to be improv'd by him in the
 Knowledge and Practice of Religion ? Is it to
 have the Comfort and Edification of his Do-
 ctine and Prayers ? Or is it to animate him
 by their Presence, in his Aversion to the *Con-*
stitution ; and to keep up his seditious Spirit
 for the support of the *Faction*, and to shew
 they are of his Opinion by their selecting him
 among a Thousand for their spiritual Guide ?
 Was he ever heard to pray for his Majesty by
 Name, (except when he is oblig'd to read the
Common-Prayer,) 'till the late Order ? Does he
 not do it now, as the *Ass* mumbled the *Thistles* ?
 And is not his Practice the Precedent for the
 rest of his High-Flying *Fraternity* ? Good God !
 How long ! have he and they prevaricated with
 the Almighty, and with their Lips pray'd
 for the House of *Hanover*, when the *Pretender*
 was all the while in their Hearts ? Was it
 not high time to put a stop to that Hellish
 Hypocrisy in our Age, when we cannot bear
 that of *Occasional Conformity*, and to prevent
 the ill Effect of Sedition, as well as Heresy ?
 How many of them declar'd in King *William's*
 time, that when they pray'd for the King,
 they meant King *James*, and took a Pride to
 distinguish themselves from the Pious, Learned,
 and Loyal Clergy, by leaving out His Maje-
 sty's Name and Titles. Were they not begin-
 ning the same double Dealing and Dissimula-
 tion ? I cannot think of it without Trembling.
 What could be their Reflection on the effect
 of such Prayers, if they thought they were
 heard ? Did they not make an honest and duti-
 ful Auditory, pray for a Prince whom they
 had

had abjur'd ; if their Prayers signify'd nothing, was it not a vain Insult on the Government to alienate the Hearts of the People from their Affection to it ? Are there upon Earth such *Hypocrites*, and a Crew of such undutiful and unchristian *Teachers* ? They do indeed want to be taught themselves, and before I enter farther into my Subject, I will recommend to them the Sentiments of a Learned and Pious Divine on this Occasion. He is speaking of the Duty of Praying for Princes *de Facto*. I humour them with that Distinction, because 'tis the consequence of their *Hereditary, Unalienable, indefeasible Right*. Every Word is either Nonsense or Treason, with respect to the *Protestant Succession* : And this little Discourse will shew, that what His Majesty's *Injunctions* oblige them to do, the Scripture had laid the same Obligation upon them. Not that I expect they will be the more Obedient on that Account, and my Intention by it is rather to Silence than Convert them. They do not act by Reason or Knowledge, but by Faction and Passion, and Duty has little Weight with them, when Interest and Ambition are in the way.

It is not only lawful for a Christian, *says my Author*, ' But he is also obliged in Conscience to pray for those who are in Possession of the Authority of the State wherein he lives, if he has a mind to obey the Apostle St. Paul, and to follow the Principles of the Christian Religion ; I suppose, that which is the Duty of every Christian in particular, is the Duty also of the Church in general, for as much as the Church is nothing
' but

but an Assembly of Christians. Take we a View then of the command of the Apostle St. Paul, in his first Epistle to Timothy; I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, for Kings, and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty, for this is good and acceptable in the sight of God our Saviour, who will have Men to be saved, and to come to the Knowledge of the Truth. The Learned Dr. Hammond has thus Paraphras'd it.

First, ' In the first place, therefore, I advise thee and all the Bishops under thy Metropolis, that you have constant publick Offices of Devotion; consisting (1.) Of Supplications, for the averting of all hurtful Things, Sins and Dangers. (2.) Of prayers for the obtaining of all good Things which you want. (3.) Of Intercession for others; and (4.) Of Thanksgivings for Mercies already received, and all these not only for your selves, but in a greater Diffusion of your Charity for all Mankind.

Secondly, ' For the Emperors and Rulers of Provinces under them, to whom we owe all our peaceable Living in any place, in the exercise of Religion, and a Virtuous Life, and therefore ought in Reason to pray and give Thanks for them.

Thirdly, ' For this God in the Gospel approves of, and requires at our Hands.

Fourthly, ' In proportion to the Example which he has given us in himself, who earnestly desires the good of all Mankind, and
useful

useth all powerful Means to bring them to reform their former wicked Lives, and now to entertain the Gospel, whence it appears clearly, that a Christian as such is obliged to offer up unto God publick Prayers for those that are invested with the Sovereign Authority, and that this is the Duty of the Church in *General*.

Here I desire you to observe two Things.

First, That the Apostle St. *Paul* makes no Distinction, between Princes *de Facto* and *de Jure*.

Secondly, That they ground the Necessity of these Prayers upon a Principle of Gratitude and Acknowledgment to the Government in general, whosoever they be that Administer it; for as much as one are beholden to them for the peaceable Life we enjoy in the Exercise of our Religion, and a Virtuous Life.

Here is the Judgment of the greatest Doctors of our Church, as to the Duty of the Clergy, to pray for all that are in Authority over them, without making themselves Judges of their Right, which proves those that refuse to pray for his present Majesty to be guilty of that Sin, which is as the Sin of *Witchcraft*, *Rebellion*, against *God* and the *King*, and the care the Government has taken of their Innocence should inspire them rather with the most grateful and dutiful Sentiments, than with Stubborn and Refractory. If any of them should stretch this Argument so far as to question the Duty of Praying for any but Hereditary Kings, it shews, they have study'd *Hicks*, *Lesley*, and *Dodwell* more than the Scriptures.

For when the *Jews* tempted our Saviour, in the question of the Right of Tribute paid to *Cesar*, do's he not answer punctually in favour of the *Roman* Emperors, who had no more Divine Right to the Sovereignty of *Judea*, than the Duke of *Savoy* to the Sovereignty of *Sicily*: And can any thing be more natural than to form this Argument? Every Christian is oblig'd to acknowledge him for his lawful Sovereign to whom he pays Tribute; and is also oblig'd to pray for every lawful Sovereign, and for the Sovereign in Possession as the Rightful and Lawful One. Much more where the Sovereignty is Establish'd by so many sacred Laws, as is his Majesty. A King of our own Choice, in which Election 'tis the Glory of the *Church* to have appear'd most zealous: A King whom the Lord has anointed over us, for the Security of our Religion and Liberties: A King, for whom when we pray, we at the same time pray for the Defense and Safety of all that free Men and Christians hold dear: And shall a few proud, obstinate, perverse Priests have the Liberty to distinguish themselves, by renouncing so many Blessings as we enjoy in His Majesty's most wise and gracious Government, and give us in their Prayers to the *French King*, and the *Pretender*.

I'll grant these pretended scrupulous Consciences, who wou'd pray for King *GEORGE* in the *Liturgie*, because they cannot keep their Livings without it, and for the King only in their Prayers before Sermon, mentally intending the *Pretender*, may insist upon the Objection that 'tis sinful to pray for any Power which is not supported by their *Divine Right*. I shall
answer

answer in the Words of my Author before-
 mention'd, a Clergyman, and an *Englishman*.

‘ The Principle I oppose is, that it apper-
 ‘ tains to the Church to judge of the Title of
 ‘ those who are in Possession of the Govern-
 ‘ ment, whether it be a Rightful Title or not.
 ‘ Whereas I maintain on the contrary, that it
 ‘ doth not in the least belong to the *Church*
 ‘ to pronounce, concerning the Title of those
 ‘ who are in Possession of the Sovereign Au-
 ‘ thority. It follows from this Principle, that
 ‘ we cannot lawfully pray to God for any but
 ‘ those whose Title to the Sovereignty we own
 ‘ to be *Rightful*. And I maintain that if this
 ‘ Conclusion, which is drawn from the Princi-
 ‘ ple I expose be true; it is impossible for any
 ‘ Christian Church to subsist in any State, and
 ‘ that consequently the Conclusion as well
 ‘ as the Principle from whence it naturally
 ‘ flows cannot but be false. I desire you, Sir,
 ‘ to take Notice, that it doth not belong to
 ‘ a Christian (as such) to examine, whether he
 ‘ who hath the Power over a Society, possess
 ‘ the same by a Title *de Jure*, or *de Facto*; I ac-
 ‘ knowledge indeed, that it is the Right of
 ‘ the Society and its Representatives to exa-
 ‘ mine this Question; but I flatly deny that it
 ‘ belongs to the Church, or to any of the
 ‘ People considered as Christians, to discuss the
 ‘ Title of their Sovereigns. Christians, in as
 ‘ much as they are Christians, are in a State
 ‘ in the same manner as Physicians, who in
 ‘ that Capacity have nothing to do to meddle
 ‘ in the Affairs of State, though they must
 ‘ take Cognizance of them as they are Citizens.
 ‘ Affairs therefore of State, must not be regu-

‘ lated by any, but those who are called to the
 ‘ Management of them ; and for as much as
 ‘ the People are bound to submit themselves
 ‘ to the Resolution of their Representatives,
 ‘ the Church accordingly is obliged to own
 ‘ him for a lawful Sovereign of the State,
 ‘ whom the Managers of the State own for
 ‘ such, by ordering a Tribute to be paid to
 ‘ him, and Prayers to be offer’d up to God for
 ‘ him, &c.

As reasonable as this is, as agreeable to
 Scripture. I do not address it to those that
 murmur at his Majesty’s exerting his Supre-
 macy to oblige them to Obedience to Church
 and State. The Church owns his Title to be
 Rightful and Lawful, every Father of it has
 sworn Allegiance to the King, and abjur’d the
Pretender ; nay, the very Priests, who are an-
 gry at the Royal Injunctions, have sworn to
 that Prince, for whom they would not pray.
 These Men are not be wrought upon by Ex-
 ample or Precept. Nor is there any Occasion
 of it ; they do not want to have their Judg-
 ments inform’d, I doubt not Dr. *A*—— be-
 liev’d from his Soul, that the Bishops had the
 Authority they pretended to in the Convoca-
 tion dispute, that *Sacheverel* thought King *Wil-*
liam had as much Right to the Crown as King
James ever had ; that *Welton* knows he has
 more of the *Judas* in him, that the Dean he
 abus’d at the Sacrament : In a word, that nei-
 ther of them care a Farthing which is Right
 or which is Wrong, further than to gratifie
 their Pride and Avarice, by fomenting Facti-
 on, and Inveighing against the Government
 upon all Occasions. Had not *L*——*M*——,
 made

made a bawdy Satyr against his Parishioners at
T——b, wherein he crys up *Hercules*, for
 that

He Fifty Times renew'd his manly Race,
 And upbraids *Messalina*, an Alderman's Wife, as if
 Her insatiate Womb,
 The Seed of all Mankind wou'd feign Intomb'd.

Perhaps he had never been driven from *Rot-
 tendam*, with a Present of a pair of new Shoes
 for Preaching Politicks there, nor been pre-
 fer'd to a Rectory in *London*, for his yearly
 Invectives on the 30th of *January*. Can one
 imagine any such Swearers to King *GEORGE*,
 and *Murmurers* at praying for them, have the
 least Scruple upon them, whether His, or the
 Hereditary Title is most Divine. No! No!
 Their Consciences are too harden'd to have
 any such Impressions made on them. And he
 who wou'd not pray for a King whom he has
 taken the Oath to, or for one whom he has
 abjur'd, will never be in Pain who has the
 Right, provided this or that is to his purpose.
 These Men do indeed claim a Privilege to de-
 termine in State Affairs, with which they have
 no more to do than with Military, not to im-
 prove the Understandings of their Auditories,
 and direct their Consciences; but to create
 Jealousies, and enflame their Passions.

One of their own Order, a Man of Learning
 and Virtue, has set them in the right Way,
 if they knew how to walk in it; he is talk-
 ing of their busying themselves about things
 which do not belong to them, as Matters
 of Government, and the like: There is
 some-

something worse than all this, *says he, speaking of the Absurdities of such as refuse to pray for a King de Facto*; ' For by this jumbling of
 ' Political Considerations, about Government
 ' with the Doctrine of the Gospel, the Apo-
 ' stles wou'd have been oblig'd at their first
 ' Entrance to present the Governour of the
 ' Place a Draught of a lawful Government ac-
 ' cording to their Notion, to the end that the
 ' State might consider whether that Political
 ' Scheme did agree with the Nature of Go-
 ' vernment, as it is Establish'd among the se-
 ' veral Nations of the World. This is the
 ' point whence they ought of Necessity to
 ' have begun the Preaching of the Gospel, for
 ' without this Christians cou'd never be per-
 ' swaded to offer up Prayers to God for the
 ' Governour of a State. In very Truth, the
 ' Apostles would have seem'd a Company of
 ' pitiful Men, for understanding their Com-
 ' mission no better, as having fail'd to leave us
 ' a good and ample Instruction in this most
 ' important Matter, and which was of so great
 ' Necessity, considering the vast Number of
 ' Changes and Revolutions that have hap-
 ' pen'd in Government; whereas, instead of
 ' using this exactness, they have only simply
 ' and in general commanded us to pray to
 ' God for all the Powers set over us, but they
 ' never design'd to acquaint us either by their
 ' Conduct or Doctrine, that this was to be
 ' restrain'd only to such Powers as are law-
 ' ful. But they will say, since you grant,
 ' that a Christian and a Citizen are One and
 ' the same Person under different Respects;
 ' how is it possible, that after all this you
 ' should

' should conceive, that a Christian who is per-
 ' swaded in his Conscience, such a One is a
 ' King *de Facto*; may yet, as a Christian, pray
 ' to God for this King *de Facto*, as if he were
 ' King *de Jure*? To this I answer, that a Man
 ' who embraces any Principles contrary to the
 ' Constitution of a State, is very much to be
 ' pity'd; and, if besides, he is so unhappy as
 ' to fill his Brain with Whimsies without any
 ' ground, or probability of Truth, and takes
 ' Pains to confirm himself in the same from
 ' Passages of Scripture misapplied; he is still
 ' more incurable, because in this Case he hugs
 ' his Error, as supposing it both Honorable
 ' and Meritorious.

This good Man did believe, that some *Jacobites* might indeed out of Conscience, refuse to pray for King *William*; some I confess, to believe also were sincere in their *Reccusancy*, and so simple, as imagine, King *James* was a better Friend to the Church than King *William*; nay, to such a height of Stupidity did a few of them go, that Mr. *Meux* of *Woodstock*, Mr. *Lamb* of *Eling*, and others, after they had been Preaching and Praying for King *William* Thirteen Years, refus'd to take the Oath to Queen *Anne*, out of a Scruple to her Title, and not to confirm their Error. 'Tis true, King *William's* Title was as good in Law and Reason, as Queen *Anne's*. But these *Hereditary Men*, who do not guide themselves by Law or Reason, must surely prefer the late Queen to King *William*, because she was one of King *James's* Daughters; and those *Vicars* must have rare Consciences, who after having sworn to the latter, cou'd not bring them-

themselves to swear to the Queen. Men there are whose Heads have unhappily this evil Turn; and their Consciences can no more go right; than a Bowl with an ill Byass. I will repeat a Paragraph or two out of my last mentioned Author, to give the Reader a Notion of such Consciences, and prevent his taking those who will not pray for King *GEORGE*, to be any thing but Fools.

The Conscience of such a Person, *says he*,
 ‘ Is most visibly Erroneus, for first he judges
 ‘ in the Quality of a Citizen, that such a one
 ‘ is a King *de Facto* only, for whom it is not
 ‘ lawful to pray, because as he is a Christian,
 ‘ he admits a Doctrine and Principle, in consequence whereof he opposeth himself against
 ‘ the Determination of the State, which hath
 ‘ manifestly acted and judged according to other
 ‘ Principles. If he forms this Judgment as he
 ‘ is a Christian, than he attributes to himself
 ‘ a Right which God hath never granted to
 ‘ Christians as such; but if he judge thus in
 ‘ the Quality of a Citizen, and not of a Christian, he violates the Laws of a Society,
 ‘ which cannot subsist, if every private Person
 ‘ be permitted to oppose his particular Judgment to that of the Publick declared in the
 ‘ most solemn Manner imaginable: The Delusion of the Conscience of such a Person appears as evident to me, as if a Man should
 ‘ have resolved to maintain from Scripture as
 ‘ a Doctrine of Faith, that the Sun goes round
 ‘ the Earth, and in consequence to this Principle, should refuse Communion with those
 ‘ that believe the System of *Copernicus*.

I will not insist longer on this Argument, that Conscience obliges the Clergy to pray for his Majesty, those that refuse it have either no Conscience or Erroneous Ones, as has been sufficiently prov'd; and most of the Priests who grumble at the Check they have receiv'd from the State, and being enjoyn'd by the Government to perform all the parts of their Duty, are so far from thinking in Conscience they ought not to pray for his Majesty, that they have taken an Oath never to pray for the *Pretender*, that condition being virtually part of the Abjuration Oath. If such Injunctions had been an *Innovation*, yet the Necessity of them from the visible Negligence of the Inferior Clergy in the due performance of their Office, would have sufficiently warranted the making a Precedent by the *Supremacy*, to reform such dangerous Abuses crept into the Church during the *Lenity*, and Moderation of the Ministers of one Party, and the Faction and Corruption of the other. These ill Ministers have ever since *Queen Bess's* Days, under pretence of a Church Interest, promoted *Popery* and *Tyranny*, and none did it more than in the late bad times. The advancing *Sacheverel* to the Rectory of *Holbourn*, has given more Encouragement to Men of seditious and turbulent Spirits, than any one Act of Church-Government since the *Restoration*, and the Impossibility of removing him is a perpetual Temptation to the lower Order of the Priesthood, to make the same Attempts against the *Constitution* for *Preferment*. In King *Charles the First's* Reign, there were three or four Instances of such unaccountable

countable Preaching; indeed the Priests were Men of a great deal more Merit, they had some Degree of Sense and Learning, nor were their Morals so notoriously corrupt, but the *Condemn'd Doctor* can have no pretence to the Favour of any Ministry, more than what centers in his Faction and Forehead.

Our History furnishes us with many Instances of the Encouragement such *Parsons* have met with in bad Times: As that of Dr. *Sibthorp*, an obscure *Vicar* before, but for Preaching an Assize or Visitation Sermon, and asserting, *The King might impose Taxes without Consent of Parliament, and that his Subjects were in Conscience bound to submit to his Royal Will and Pleasure*; he was made One of the King's Chaplains, as Parson *St. John* was one of the Queen's. Three Years ago for a Visitation Sermon, asserting, *Hereditary Right*, the pretended Title of the *Chevalier de St. George*. This name Sake of Lord *John Bull's* being sent for from his *Vicarage* in *Bedfordshire*, soon gets into the Acquaintance of *Sacheverel*, and I have heard, that as they were once Drinking together, Parson *St. John* askt Parson *Sacheverel* whether he had left his *Welch* living. Yes, says the *Doctor*, I have left it, but have been basely serv'd by *Floyd*, I expected that he should have let me recommend a Man for my Successor, and he gave it to a Stranger. See now what a worthless Pupil I had. Mr. *St. John* reply'd merrily, *Pupil, Sawce-Box, you should say, Patron*, which Familiarity, the *Condemn'd Doctor* was so offended at, that he made all the Company uneasy with his ill Humour; and nothing would satisfy him, but a large Letter from the new Court Chaplain to beg
his

his Pardon, which the latter, being his Brother in Principles and Practices, submitted to write rather than have the Displeasure of a Person of the Doctor's Importance.

Such *Divines* as these have made it necessary to keep a watchful Eye over them, and restrain them from running into former Extravagancies. This has been always done in good Reigns, and sometimes even in bad Ones, to stop the Mouths of those who have Preach'd the Protestant Religion, and the Liberty of the Subject. The Prerogative of the Crown, with Reference to the Supremacy, having never been question'd, King *James* issued out Royal Injunctions to the Clergy, by Virtue of his *Supremacy*. In the next Reign, the Court made use of the *Higb-flyers* to carry their Point, and establish *Arbitrary Power*; besides, the before-mention'd *Sibthorp*, there were Dr. *Manwaring*, Dr. *Mountague*, and others, who under the Protection of Law, preach'd up those *High-Church Doctrines*, which begat *Torism* and *Jacobitism*, and most of them had Bishopricks and Deanaries given them; Dr. *Manwaring* preach'd, *That the King was bound by no Laws, but that his Royal Will, in imposing Taxes, oblig'd the Subjects Conscience upon pain of Eternal Damnation*, for which he was call'd to Account by the Parliament, but afterwards he was made Bishop of St. *David's*. Dr. *Mountague's* Doctrine was every whit as Orthodox, and his Fortune the same, to be first persecuted, and then prefer'd, having the Bishoprick of *Chichester* given him for his Loyalty and Zeal against the Constitution. At the same time, that Dr. *Leighter* for Preaching somewhat in Favour

of Puritanism or Fanaticism, which you will, was Sentenc'd to perpetual Imprisonment, Fin'd Ten Thousand Pounds, was Degraded, Pillory'd and Whipp'd, had his Ears cut off, his Nose slit, and his Face branded, by the Moderation of King Charles the First, and the Authority of his Supremacy. God forbid ! That ever the undoubted Prerogative of the Crown should have such Sacrifices. Never will the most audacious Offenders have need to fear such Cruelty, in a Reign founded on Principles of Justice, Truth, and Liberty ; but the gentle ways of Reprehension and Instruction, are the least that turbulent and malignant Spirits ought to look for, and if other Methods are requisite, they must thank their own Obstinacy and Impertinence. In King Charles the Second's Reign, there was Publish'd, *A Letter to the Arch-Bishop of York, accompany'd with Directions*, which our *High-Flying* Clergy would think an intolerable Ineroachment on their Independancy. The Reader will see by that Letter, and those Directions, how much King Charles did exert his Supremacy ; and that his present Majesty in his Royal Injunctions comes far short of it.

To the most Reverend Father in
God, *ACCEPTED*, Lord
Arch-Bishop of York.

Charles R.

MOST Reverend Father in God, We Greet you Well. Whereas the bold Abuses and Extravagancies of Preachers in the Pulpit, have not only, by the Experience of former Ages, been found to tend to the Dishonour of God, the Scandal of Religion, and Disturbance of the Peace both of Church and State, but have also (through the Licentiousness of the late Times) much increased, to the enflaming, fomenting, and heightning of the sad Distempers and Confusions that were among us. And whereas even at this present, (notwithstanding the merciful Providence of God, so signally manifested in restoring Us to our Crown, and our pious Care and Endeavours to govern our Realms in Peace and Tranquility) the said Abuses do yet continue in a very high measure, in sundry Parts of this Realm, thro' the busy Diligence of some unquiet and factious Spirits, who instead of Preaching the pure Word of God, and building up the People in Faith and Holiness, have made it a great part of their Business to beget in the Minds of their Hearers, an evil Opinion of their Governors, by insinuating Fears and Jealousies, to dispose them to discontent, and to season them with such unsound and dangerous Principles, as may lead them
into

into Disobedience, Schism, and Rebellion. And whereas also sundry young Divines, and Ministers, either out of a Spirit of Contention and Contradiction, or in a vain Ostentation of their Learning, take upon them, in their popular Sermons, to handle the deep Points of God's Eternal Counsels and Decrees, or to meddle with the Affairs of State and Government, or to wrangle about Forms and Gestures, and other fruitless Disputes and Controversies, serving rather to amuse than profit the Hearers; which is done for the most part, and with the greatest Confidence, by such Persons as least understand them: We, out of our Princely Care and Zeal for the Honour of God, the Advancement of Piety, Peace, and true Religion, and for preventing for the future, as much as lyeth in us, the many and great Inconveniencies and Mischiefs that will unavoidably ensue, if a timely Stop be not given to these and the like growing Abuses, do, according to the Examples of several of our Predecessors, of Blessed Memory, by these our special Letters, straitly Charge and Command you, to use your utmost Care and Diligence, that these Directions, which upon long and serious Consideration, we have thought good to give concerning Preachers, and which we have caused to be Printed herewith, sent unto you, be from henceforth duly and strictly observed by all the Bishops within your Province. And to this end, Our Will and Pleasure is, That you forthwith send them Copies of these our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer, and Minister in every Cathedral, Collegiate, and Parish-Church within their several Diocesses; and that you earnestly require them to employ their utmost Endeavour for the due Observation of the
same

same, whereof we shall expect a strict Account both of you and every of them : And these our Letters shall be your sufficient Warrant and Discharge in that Behalf.

Given at Our Court of White-Hall the 14th Day of October, in the 14th Year of Our Reign, 1662.

By His Majesty's Command.

Ed. Nicholas.

Directions concerning Preachers.

1. **T**HAT no Preachers in their Sermons presume to meddle with Matters of State, to model new Governments, or take upon them to declare, limit or bound out the Power and Authority of Sovereign Princes, or to state and determine the Differences between Princes and the People ; but that upon all good Occasions they faithfully instruct the People in their bounden Duty of Subjection and Obedience to their Governors, Superior and Subordinate of all sorts, and to the Establish'd Laws according to the Word of God, and the Doctrine of the Church of England, as it is contain'd in the Homilies of Obedience, and the Articles of Religion set forth by publick Authority.

2. That they be admonished not to spend their Time and Study in the search of abstruse and speculative Notions, especially in and about the deep Points of Election and Reprobation, together with the incomprehensible Manner of the Concurrence of
God's

God's free Grace, and Man's free Will, and such other Controversies as depend thereupon : But howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

3. That they forbear in their Sermons ordinarily and causelessly to enter upon the handling of any other Controversies of less Moment and Difficulty : But whensoever they are occasion'd by Invitation from the Text they Preach upon, or that in Regard of the Authority they Preach unto, it may seem requisite or expedient so to do ; That in such Cases they do it with all Modesty, Gravity, and Candour, asserting the Doctrine and Discipline of the Church of England, from the Cavils and Objections of such as are Adversaries to either, without Bitterness, Railing, Jeering, or other unnecessary or unseemly Provocation.

4. That for the more Edifying of the People in Faith and Godliness (the aforesaid Abuses laid aside) all Ministers and Preachers in their several respective Cures, shall not only diligently apply themselves to Catechize the younger sort, according as in the Book of Common-Prayer is appointed ; but also shall, in their ordinary Sermons, insist chiefly upon Catechetical Doctrines (wherein are contain'd all the necessary and undoubted Verities of Christian Religion) declaring what unto their Congregations, what Influences such Doctrines ought to have into their Lives and Conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the Practice of such Religious and Moral Duties as are the proper Results of the said Doctrines, as Self-Denial, Contempt of the World, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like ; and to a Detestation and Shunning of Sin, especially

ally such Sins as are so Rife among us, and common to the Age we live in ; such are those usually styl'd the Seven deadly Ones : In short, all kind of Debauchery, Sensuality, Rebellion, Profaneness, Atheism, and the like. And because those licentious Times have corrupted Religion, even in the very Roots and Foundations, that where there is an Afternoon's Exercise, it be especially spent either in Explaining some part of the Church-Catechism, or in Preaching upon some such Text of Scripture as will properly and naturally lead to the handling of something contain'd in it, or may conduce to the Exposition of the Liturgy, and Prayers of the Church (as Occasion shall be offer'd) the only Cause they grew into Contempt amongst the People being this, that they were not understood. That also the Minister, as often as conveniently he can, read the Prayers himself ; and when he cannot so do, he procure or provide some fit Person in Holy Orders, who may do it with that Gravity, Distinctness, Devotion, and Reverence, as becomes so Holy an Action. And whensoever by Reason of his Infirmary, or the Concurrence of other Offices, the time may seem too short, or he unable to perform the Office of both Prayers and Sermon at length, he rather shorten his Discourse or Sermon, than omit any thing of the Prayers, lest he incur the Penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

5. And further, Our Will and Pleasure is, That all Ministers within their several Cures, be enjoyn'd publicly to read over unto the People, such Canons as are or shall be in Force, at least once, and the Thirty-nine Articles twice every Year, to the End they may the better understand, and be the more thoroughly acquainted with the Doctrine and Disci-

pline of the Church of England, and not so easily drawn away from it as formerly they have been.

6. Since Preaching was not anciently the Work of every Priest, but was restrain'd to the choicest Persons for Gravity, Prudence, and Learning; the Arch-Bishops and Bishops of this Kingdom, are to take great Care whom they License to Preach; and that all Grants and Licences of this kind heretofore made by any Chancellor, Official, Commissary, or other secular Person (who are presumed not to be so competent Judges in Matters of this Nature) be accounted Void and Null, unless the same shall likewise be allow'd by the Arch-Bishop, or the Bishop of the Diocese, and that all Licences of Preachers hereafter to be made or granted by any Arch-Bishop or Bishop, shall be, only during Pleasure, otherwise to be void to all Intents and Purposes, as if the same had never been made or granted.

7. Lastly, That for the better observing of the Lord's Day, (too much neglected of late,) they shall, as by often and serious Admonitions, and sharp Reproofs, endeavour to draw off People from such Idle, Debauch'd, and profane Courses as dishonour God, bring a Scandal on Religion, and Contempt on the Laws and Authority, Ecclesiastical and Civil, so shall they very earnestly perswade them to frequent Divine Service on the Lord's Day, and other Festivals appointed by the Church to be kept Solemn. And in case any Person shall Resort unto any Tavern, Ale-House, or use any unlawful Sports and Exercises on such Days, the Minister shall exhort those which are in Authority, in their several Parishes and Congregations, carefully to look after such Offenders in any kind whatsoever, together with all those that Meet, Receive or Entertain them, that they may be proceeded against according to the

the

the Laws and Quality of their Offences, that all such Disorders may for the time to come be prevented.

Given at the Court of *White-Hall*, the 14th Day of *October*, in the 14th Year of Our Reign, 1662.

By His Majesty's Command.

Ed. Nicholas.

Twelve Years after was Publish'd,

A Royal Order of the same Tenour with the former, nay, so far did King *Charles* exert his Supremacy, that he not only gave out his Injunctions as to the Cut and Size of Ministers Hair and Perukes, but Admonitions and Instructions how the Clergy should behave themselves as to the manner of Preaching, forbidding them to read their Sermons; a Hardship, that wou'd, if enjoyn'd at this time, silence *Sacheverel*, and the rest of them, who doubtless could as well live their Lessons, as learn them without Book. The Duke of *Monmouth* was then Chancellor of the University of *Cambridge*, and 'twas by his Royal Father's Command that he wrote them the following Letter.

Mr. Vice-Chancellor and Gentlemen.

HIS Majesty having taken Notice of the Liberty which several Persons in Holy Orders have taken to wear their Hair and Perukes of an unusual, unbecoming Length, hath commanded me to let you know, that he is much displeased therewith; and strictly enjoins, that all such Persons as profess or intend the Study of Divinity, do for the future wear their Hair in a manner more suitable to the Gravity and Sobriety of their Profession, and the Distinction which was always maintain'd between the Habits of Men devoted to the Ministry, and other Persons.

And whereas His Majesty is inform'd, That the Practice of reading Sermons is generally taken up by the Preachers before the University, and therefore sometimes continued, even before himself, His Majesty hath commanded me to signify to you his Pleasure, That the said Practice (which took Beginning
with

with the Disorders of the late Times) be laid aside, and that the aforesaid Preachers deliver their Sermons both in Latin and English by Memory, or without Book, as being a way of Preaching, which His Majesty judgeth most agreeable to the Use of all Foreign Churches, and to the Custom of the University heretofore, and the Nature and Intendment of that Holy Exercise.

And that His Majesty's Command in the Premises may be duly regarded and observed, His further Pleasure is, That the Names of all such Ecclesiastick Persons as shall wear their Hair as heretofore in an unfitting Imitation of the Fashions of Laymen, or that shall continue the present supine and slothful way of Preaching, be from time to time signified unto me by the Vice-Chancellor for the time being, upon Pain of His Majesty's Displeasure.

Having in Obedience to His Majesty's Will, signified thus much unto you ; I shall not doubt of your ready Compliance, and the rather, because His Majesty intends to send the same Injunctions very speedily to the University of Oxford, whom I am assured you will equal as in all other Excellencies, so in Obedience to the King, especially when his Command tends so much to the Honour and Esteem of that Renown'd University, whose
Welfare

*Welfare is so heartily desir'd, and shall always
be endeavour'd by*

Mr. Vice-Chancellor,

and Gentlemen,

Your Loving Friend

and Chancellor,

New-Market,

October 8.

1674.

Monmouth.

How

How wou'd our Murmurers grumble, if they were oblig'd to get their Sermons by Heart? What an Innovation wou'd that be reckon'd? Into what Danger wou'd it bring the Church, when it would stop the Mouths of more Ministers than were Silenc'd by that most Christian Statute call'd, *The Bartholomew Act*. The Modern Grumblers are angry, because they are not allow'd to preach what they wou'd to the endangering the Peace of the State; how wou'd they be enrag'd at an Order, which wou'd hinder nine Parts in Ten of them from Preaching at all? For such an Injunction wou'd fall heavy, only on those who not having their Doctrines at Heart, wou'd be sadly put to it, to keep it in their Memories.

How the Clergy of the same Stamp behav'd themselves in that Reign, may be seen by the Bundles of Sermons Preach'd and Printed to celebrate the 30th of *January*, and the 29th of *May*; In which every Word tends to set the Protestants of *England* together by the Ears.

None distinguish'd himself more in this kind than *Thompson* of *Bristol*, who set himself up to be the Assertor of *Despotick Government*, and in Defiance of the Laws, revil'd the *Constitution*, instead of Preaching Religion and Virtue, for which he was also had before the House of *Commons*, and brought upon his Knees at the Bar, but soon after Rewarded with the Deanary of that City, where he had dispers'd his Poison.

What is later in our Memory, is the Declaration of King *James* the Second, who no doubt was as Scrupulous of invading the *Supremacy*

premacý of the Pope, which the *High-Church Independants* imply in their new Pretensions; as any of them cou'd be; yet that their darling Prince has shewn, how Supream over them he took himself to be, tho' they will not allow a Protestant King the same Prerogative.

The Declaration.

To the most Reverend Fathers in God,
William Lord Arch-Bishop of *Canterbury*, Primate of all *England* and Metropolitan; and *John* Lord Arch-Bishop of *York*, Primate of *England* and Metropolitan.

JAMES R.

MOST Reverend Fathers in God, We Greet you Well. Whereas the bold Abuses, and Extravagancies of Preachers in the Pulpit, have not only by the Experience of former Ages been found to tend to the Dishonour of God, the Scandal of Religion, and Disturbance of the Peace both of Church and State; but did also (thro' the Licentiousness of the late Rebellious times) much Increase, to the inflaming, fomenting, and beightning of the sad Distempers and Confusions that were then among us: And whereas, even at this present (notwithstanding the merciful Providence of God, so signally manifested in Restoring our Royal Family, and the lawful Government of these Realms, and putting an End to the great
 Rebellion,

Rebellion, and notwithstanding the pious Care and
 Endeavours of our late dear Brother, and our self
 ever since, to govern our Realms in Peace and
 Tranquility) it may justly be fear'd, that in sun-
 dry Parts of this Realm, there want not Men of
 unquiet and factious Spirits, who instead of
 Preaching the pure Word of God, and build-
 ing up the People in Faith and Holiness, will (if
 they be not restrain'd) make it a great part of
 their Business to beget in the Minds of their
 Hearers, an evil Opinion of their Governours;
 by insinuating Fears and Jealousies, to dispose
 them to Discontent, and to season them with such
 unsound and dangerous Principles, as may lead
 them into Disobedience, Schism, and Rebellion:
 And whereas also sundry young Divines, and
 Preachers, either out of a Spirit of Contention
 and Contradiction, or in a vain Ostentation of
 their Learning, take upon them in their popular
 Sermons, to handle the deep Points of God's Eternal
 Councils and Decrees, or to meddle with the
 Affairs of State and Government, or, to wran-
 gle about Forms and Gestures, and other fruit-
 less Disputes and Controversies, serving ra-
 ther to amuse than profit the Hearers; which
 is done, for the most part, and with the greatest
 Confidence, by such Persons as least under-
 stand them: We, out of our Princely Care and
 Zeal, for the Honour of God, the Advancement
 of Piety, Peace, and true Religion, and for the
 preventing for the future, as much as lieth in us,
 the many and great Inconveniencies and Mischiefs
 that will unavoidably ensue, if a timely Stop be
 not given to these and the like growing Abuses;
 do, according to the Examples of several of our
 Prædecessors of Blessed Memory, by these our special
 Letters

Letters straitly Charge and Command you, to use your utmost Care and Diligence, that these Directions, which upon long and serious Consideration, our late dear Brother thought good to give concerning Preachers, (Anno 1662.) and which we upon like Consideration have approv'd, and caus'd to be Reprinted, and herewith sent unto you, be from henceforth duly and strictly observ'd by all the Bishops, and Others concern'd therein within your Provinces. And to this End our Will and Pleasure is, That you forthwith send them Copies of these our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer, and Preacher in every Cathedral, Collegiate, and Parish-Church within their several Diocesses: And that you earnestly require them to employ their utmost Endeavour for the due Observation of the same, whereof we shall expect a strict Account, both of you, and every one of them: And these our Letters shall be your sufficient Warrant and Discharge in that Behalf.

Given at Our Court of *White-Hall*, the Fifth Day of *March*, 1685. in the Second Year of Our Reign.

By His Majesty's Command.

Sunderland.

Let

Let us examine how exactly this complaint of King *James* the Second, which has Relation to the *Orthodox* only (for the *Fanaticks* had not a House to put their Heads in) agrees with the *High-Flyers* of our times; and by that we shall see under what Necessity all Governments will think themselves to restrain the *Licentiousness* of the *Pulpit*, as well as how they look upon themselves authoriz'd to do it.

Whereas the bold Abuses and Extravagancies of Preachers in the Pulpit, have been found to tend to the Dishonour of God, the Scandal of Religion, and Disturbance of the Peace both of Church and State, to use King James's own Words. Was there ever a time when any Clergymen were guilty of more Abuses and Extravagancies than those I have already mention'd, in our own Days, to be the Incendiaries of the Nation? Is there in Story a match for Sacheverel, considering how insignificant and worthless he is in himself? yet, what a bustle has he made only by his Extravagancies and Invectives in the Pulpit? Again,

It may be justly fear'd, that in sundry Parts of this Realm, there want not Men of Factions, and unquiet Spirits, who instead of Preaching the pure Word of God, and building up the People in Faith and Holiness; will, if they be not Restrain'd, make it a great part of their Business to beget in the Minds of their Hearers, an evil Opinion of their Governours. Pray mind, all this is said of those Priests, who now cry aloud and spare not, for the indefeasible, unalienable Title of that Prince, against whom they then endeavour'd to set the People by insinuating Fears and Jealousies, to dispose them to Discontent, and to season

them with such unsound and dangerous Principles, as may lead them into Disobedience and Rebellion.

Thus it appears, that these seditious Preachers are not really concern'd for the justice of the Title or Prerogative of the Crown, but declare themselves for or against it, as it serves their purpose : How agreeable is this mutinous Disposition of theirs in King *James's* Reign, to their late Practices. The Reverend and Learned Bishop of *Salisbury* in his Speech, when the *Incendiary* was on his Trial, will put the matter in a clear Light, and justify all that I have said or shall say on this Head. His Lordship speaking of those of the Clergy, who decry'd *Revolution-Principles*, and damn'd all King *William's* Friends, as *Sacheverel* did the *Dis-senters*. These Notions, says his Lordship, *Have been long let run among us.*

‘ They have appear’d in a most violent unguarded manner, ever since the Attempt of the *Pretender* ; and more of late, since the Preliminaries, upon the Over-ture for a Peace, seems to extinguish their Hopes. His Lordship does not mean the *Blessed Treaty* of *Utrecht*, but those of the *Hague* and *Gertrudenburg*, which were then a Foot. He proceeds, ‘ what Sermons on this Head were preach’d in this City, at the Assizes at *Bath*, and at many Cathedrals ? Furious Men fit themselves with some hot Sermons, which they carry about from place to place, to poison the Nation. This has not only the visible Effect design’d by it, of shaking many in their Allegiance to the Queen, and in their adhering to the Protestant Succession ; but it has a cursed Effect on many others, on whom this their Design does

' does not succeed. Is there a better Judge of
 this Matter than this excellent Prelate? And
 here we may learn, that the corrupt Clergy
 do not only shake Men in their Loyalty to the
 present Government, but are a main Occasion
 of the increasing of *Infidelity* and *Immorality* ;
 for his Lordship continues, ' I am very sensible,
 ' there is a great Deal of Impiety and Infidelity
 ' now spread thro' the Nation. This gives
 ' every good Mind all possible Horror ; but I
 ' must tell your Lordships, on what a great
 ' Part of it is founded ; for since my Conver-
 ' sation with *Wilmot* Earl of *Rocheſter*, I have
 ' had many Occaſions to diſcourſe with Perſons
 ' tainted with thoſe wicked Principles ; and I
 ' do affirm it, that the greateſt Prejudice
 ' theſe Perſons have at Religion, at the Clergy,
 ' and at the publick Worſhip of God, is this,
 ' that they ſay, they ſee Clergymen take Oaths,
 ' and uſe all Prayers, both Ordinary and Ex-
 ' traordinary, for the Government ; and yet in
 ' their Actings and Diſcourſes, and of late in
 ' their Sermons, they ſhew viſibly that they
 ' look another Way, from whence they con-
 ' clude, they are a *mercenary Sort of People with-*
 ' *out Conſcience*. And are theſe mercenary
 Men, the *Welton's*, *Higgins*, *Bretts*, *Smith's*, *Swift's*,
 &c. mended by the late Miniſtry? Are they
 grown more obedient to the Laws, more duti-
 ful to the Government? Are their Conſciences
 leſs ſear'd, and do their Oaths ſtick more up-
 on them? Have they not renew'd them? And
 yet how have the Auditories of *St. Andrews*,
Sepulchres, *White-Chappel*, and *St. Paul's* it ſelf
 been enflam'd with ſeditious Notions, and Do-
 ctrines of Diſobedience? Should they be let
 run

run still, and be left to make sure our Ruin without Controul ? Shall the Merit of the *Obedient* and *Pious* cover the Shame, and excuse the Guilt of the Wicked and Disobedient ? I confess, this Argument pleads strongest for them, and might prevail, if there appear'd the least Sign of Remorse and Repentance. His Lordship proceeds : ‘ I hope, there are not many
 ‘ of the Clergy that are so corrupted and so
 ‘ scandalous ; I am sure, I know a great many
 ‘ that are far otherwise, who preach, speak,
 ‘ and act, as they swear and pray ; but those
 ‘ who act in another Way are noisie and impu-
 ‘ dent, and so bring an Imputation on the
 ‘ whole Body ; and unless an effectual Stop is
 ‘ put to this Distemper, it is not possible to
 ‘ foresee all the ill Consequences that may fol-
 ‘ low upon it. Is there any more likely Way
 to put an effectual Stop to it, than by the Government’s shewing its Displeasure, and exerting its Authority ? And those who doubt the Prerogative of the Crown in this Case, do it very plainly, not on Account of its *Supremacy*, but its *Title*. They are therefore to be lookt on as its Enemies ; and if they are not treated as such, but as humourfome and refractory *Sons* of a mild forgiving *Father*, perhaps such Mildness may be as fatal as their Disobedience, by encouraging them to continue it.

There is one Thing in King *James’s* Declaration very much to our present Purpose, which is, that the greatest Offenders are the most ignorant of this Order ; the *Doctor* himself has the Character, and ever had, of being as empty as he’s impudent. And such of
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the Clergy, who have not Learning, Reason, nor Virtue to recommend them, expect to make up for all those Wants by an affected inflammatory Zeal. King *James* says the same Thing, *This is done for the most part and with the greatest Confidence by such Persons as least understand them.* Can any one imagine, that a Country Curate or Rural Rector should be well inform'd of the Rights of Princes, the Nature of Constitutions, the Prerogatives of Crowns, and the Duty of Subjects, especially when they practise the latter so whimsically and erroneously. Yet from these it is, that the Nation is infected with poisonous Notions in Politicks, and have their Minds alienated from their Affection to his Majesty's Government. All wise States will not suffer the Priesthood to meddle with this Affair; the *Venetians* banish them from their Counsels; the *Dutch* forbid them to concern themselves with State Matters. And they take Care in *France* not to give the least Offence; if they should, they would soon find his most Christian Majesty as Supream as ever our King *Harry* was.

If any of these political Doctors did shew by their Lives and Conversations they were in earnest, one would pity them, but that's impossible, not a Man of 'em can abjure the *Pretender*, and preach against his Majesty's Parliamentary Title, but he must be a most abounded Hypocrite, and notoriously perjur'd. One cannot expect Honour, Morals or Merit in such a Creature, and yet shall he be thought too sacred for the Laws to take hold of him, because he wears a Coat which he disgraces.

I must needs own, I do by all such Persons as the Law requires shou'd be done with any of 'em convicted of Crimes, degrade them before they are punish'd. I strip 'em in my Mind of the Cloth to which Reverence is due, and to which by their Guilt they are not at all entitled, and pass that Censure on them which their Actions deserve. I am not for turning a Laick into a Priest, purely to expose him as in the Character of *Sir John Brute*, but for taking off his Sheeps Clothing, before I hunt him as a Wolf. For I maintain, a *good Church-man* may charge the Priests with Designs against the Government, when so many Proofs are given of it, without loosing any Part of his Deference for the venerable Body. 'Tis indeed the Interest of the Offenders to conceal themselves among the Innocent; but when they are set apart, one may surely attack them, without injuring the others. And this has been practis'd by the most begot-
 ted People, the *Papists*. The lazy illiterate Priesthood have never escap'd the just Sense of the best Writers; *Le Bruyere* gives a Description of one of them, for which I'll engage to bring Ten Parallels among our dignify'd Political *High-Flying* Clergy. A brisk jolly Priest; *says he in his Chapter of Certain Customs*, 'Who
 ' is as healthy as he can wish himself, is Rector
 ' of such a Parish, and sits in his Lac'd Surplis
 ' amongst the Judges and Magistrates in the
 ' best place of the Church, where he ends the
 ' Digestion of a plentiful Dinner, while a *Monk*
 ' or a *Fryar* leaves his Desert or his Cell;
 ' which Decency, and his Vow should confine
 ' him to, and comes to Preach before him and
 ' his

his Flock, and is paid for his Sermon, as for a piece of Stuff. The Novelty and Unexpectedness of such a censure startles you; you wonder at the Impertinence of it, and are ready to ask me, whether I would deprive this Priest, and his whole Parish from hearing the Word of God, and receiving the Bread of Life: No, by no means I would have him preach that Word, and deal that Bread of Life to them himself at all times, and in all Places, in Publick, and in Private, in the Churches, in the Market, and on the House Tops. And I would have none to pretend to so great, and so laborious an Office; but with an Intent, and a Capacity of deserving the large Offerings, and great Retributions that are belonging to it.

What an Instance of this Pious, Laziness, and Holy Luxury is the *Condemn'd Doctor*, who as soon as ever the late bad Managers impos'd him upon a Parish, that hates him; order'd the Bells that rung for Six a Clock Prayers to be silenc'd, for that they disturb'd him in his first Sleep, which he seldom begins'till Morning. His Luxurious way of Living; is as well known as his insufferable Insolence: Yet this worthless Rector do the Faction indulge in his Pride; own him as their Head, and pay him the Veneration that would scarce be due to an Apostle, which he has not one Character of; This Man, who pampers himself Daily; and fattens on the Revenues of one of the best Parishes in *England*, feeds his Vanity with the Shouts of an ignorant Rabble, whom he does his utmost to keep warm in their Disgust to the Government; knowing that as soon as an

end is put to Faction, there's an end of his Merit, and he'll become as general an Object of Hatred or Contempt, as he is now of Applause and Value with those stupid Animals.

I mention the Vices of these Factionous Priests, to shew, that they impose upon the World when they pretend to any concern for our Church and Religion; and I take no more Liberty with them, than the honest *Frenchman* before spoken of, Mr. *Le Bruyere*, who says further, personating a Priest of this make, ' Shall the Chanter pretend to make me arise ' to *Mattins* ? And am not I Master of the ' Quire ? My Predecessor never went there ? ' Sure I am no worse a Man than he was ? ' Should I suffer my Dignity to be undervalue'd, while I am in Possession of it ? Or ' should I leave it to my Successor such as I ' found it ? 'Tis not, says the *Prebendary*, my ' own Interest, but my *Prebends* that I regard. ' It would be very hard that I should be ty'd ' to hear the Service, while the *Treasurer*, the ' *Arch-Deacon*, and the *Grand Vicar* think themselves exempt from it. I have a great deal ' of Reason, says the *Dean*, to demand my ' Dues, though I never come to Prayers. Have ' not I slept all Night for these twenty Years ' without being disturb'd ? I will go on in my ' own way, and my carriage shall always be ' answerable to my Dignity : Else, what should ' I get by being chief of the Chapter ? My example can be of no consequence. Thus every one strives to be exempt from praising ' God, and to shew by a long and continued ' Course, that he is under no Obligation of ' doing it. There cannot be a greater, nor

‘ a more fervent Emulation than there is be-
 ‘ twixt them, for absenting themselves from
 ‘ Divine Service. The Bells are heard in a still
 ‘ Night, and the same Harmony which wakes
 ‘ the singing Men and Choristers serve to lull
 ‘ the Canons into an easy and pleasant Sleep,
 ‘ which produces no Dreams, but what are
 ‘ Delightful. They rise up late, they go to
 ‘ Church, and receive their Salary for taking
 ‘ their Ease’. And who would grudge it, if
 they lov’d our Peace, as well as their own
 Ease; If they would be satisfy’d with taking
 their Dues, and not pretend to ride those,
 they are to lead only; If they would not keep
 up Animosities, and weaken the Constitution,
 by fomenting our Divisions? That too many
 of them do this, is too well known to need
 any Remembrance here; and it is this grie-
 vance, which after a Forbearance of several
 Years, the Government has thought necessary
 to Redress by the following Injunctions, in
 imitation of former Governments on the
 like Occasion: Instances of which I have given,
 and could give many more were not these
 sufficient.

Directions to our Arch-Bishops, and Bishops, for the Preserving of Unity in the Church, and the Purity of the Christian Faith, concerning the Holy Trinity; and also for Preserving the Peace and Quiet of the State.

GEORGE R.

MOST Reverend, and Right Reverend Fathers in God, we Greet you Well. Whereas we are given to understand, that there have of late been great Differences among some of the Clergy of this Our Realm, about their ways of expressing themselves in their Sermons and Writings concerning the Doctrine of the Blessed Trinity: And whereas also unusual Liberties have been taken by several of the said Clergy, in intermeddling with the Affairs of State and Government, and the Constitution of the Realm, both which may be of very dangerous Consequence, if not timely prevented: We therefore, out of our Princely Care and Zeal for the Preservation of the Peace and Unity of the Church, together with the Purity of the Christian Faith, and also for preserving the Peace and Quiet of the State, have thought fit to send you these following Directions, which we straitly charge and command you to Publish, and to see that they be observed within your several Diocesses.

I. That

I. That no Preacher whatsoever, in his Sermon or Lecture, do presume to deliver any other Doctrine concerning the Blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the Three Creeds, and the Thirty-nine Articles of Religion.

II. That in the Explication of this Doctrine they carefully avoid all new Terms, and confine themselves to such ways of Expression as have been commonly used in the Church.

III. That Care be taken in this Matter, especially to observe the Fifty-third Canon of this Church, which forbids publick Opposition between Preachers ; because (as that Canon expresses it) there groweth thereby much Offence and Disquietness unto the People : And that above all things, they abstain from bitter Invectives and Scurrilous Language against all Persons whatsoever.

IV. That none of the Clergy in their Sermons or Lectures, presume to intermeddle in any Affairs of State or Government, or the Constitution of the Realm, save only on such special Feasts and Fasts as are or shall be appointed by Publick Authority ; and then, no further than the Occasion of such Days shall strictly require. Provided always, That nothing in this Direction shall be understood to discharge any Person from Preaching in Defence of Our Regal Supremacy Established by Law, as often, and in such manner, as the first Canon of this Church doth require.

V. That the foregoing Directions be also observed by those who Write any thing concerning the said Subjects.

VI. Whereas

VI. Whereas also we are credibly inform'd, That it is the manner of some in every Diocese, before their Sermon, either to use a Collect and the Lord's-Prayer, or the Lord's-Prayer only, (which the Fifty-fifth Canon prescribes as the Conclusion of the Prayer, and not the whole Prayer) or at least to leave out our Titles, by the said Canon requir'd to be Declar'd and Recogniz'd : We do further direct, That you require your Clergy, in their Prayer before Sermon, That they do keep strictly to the Form in the said Canon contain'd, or to the full Effect thereof.

VII. And whereas we also understand, That divers Persons who are not of the Clergy, have of late presum'd, not only to talk and to dispute against the Christian Faith, concerning the Doctrine of the Blessed Trinity, but also to Write and Publish Books and Pamphlets against the same, and industriously spread them through the Kingdom; contrary to the known Laws in that behalf made and enacted; and particularly to one Act of Parliament made in the Ninth Year of King William the Third, Intituled, An Act for the more Effectual Suppressing of Blasphemy and Profaneness : We taking all the Matters above-mention'd into Our Royal and Serious Consideration, and being desirous to do what in us lies, to put a Stop to these Disorders, do strictly Charge and Command you, together with all other Means suitable to your Holy Profession, to make use of your Authority according to Law, for the Repressing and Restraining of all such Exorbitant Practices. And for your Assistance, We will give Charge to our Judges, and all other our Civil Officers, to do their Duty herein, in Executing

cutting the said *Act*, and all other *Laws*, against all such Persons as shall, by these means, give Occasion of Scandal, Discord, and Disturbance in our Church and Kingdom.

Given at our Court of St. James's, the Eleventh Day of *December*, 1714. In the First Year of Our Reign.

By His Majesty's Command.

Townshend.

The Behaviour of some of the *High-Flying* Clergy, since His Majesty's Royal Injunctions were Publish'd, and especially on the *Thanks-giving-Day*, shews the Wisdom and Care of the Government in providing against the spreading the Mischief. The *Condemn'd Doctor* distinguish'd himself on that Day, by turning the last and most warm Part of his Sermon against the Day it self, which says, his Doctorship ought to be remembred with Horror; and why, because it happen'd that the High Commission Court, order'd King *Charles* the First to be brought before them on that Day the 20th of *January*, Sixty-six Years ago. This Pious and Learn'd Preacher did not imagine the Ministry had a thought of King *Charles*, or the High Commission, when that Day was pitcht upon: But it serv'd him for a pretence to utter the most furious frothy Declamations against the Ministers, nor was the Sacred Person of the King so well fenc'd by his Royal Character, as not to share in the Filth which he scatter'd up and down in his Invective.

This

This new Occasion of Offence given by the proud Priest of St. *Andrew's*, warrants my speaking of him once more; and the rather, for that the worthless Part of the Inferior Clergy take a Pride in imitating his Example. To whom could his Auditory apply the Alarms he gave them, in the Dangers threatned us from Foreigners? *French* he could not mean, for they are in the Interests of his *Hereditary Right*. They must therefore be our good Friends and Confederates the *Germans* and *Dutch*. Why such a flaming Harangue to spirit his Auditory, to stand up in Defence of the *Church*, unless it was to intimate that the Government was about to destroy it? The Scoundrel, whom from his Footman he has impos'd on that Parish for his Clerk, knowing very well what would tickle his Master, and his Confidants, affects every *Sunday* to name some part or other of the *Psalms*, which disloyal Minds may construe to seditious Meanings; and on the *Thanksgiving-Day*, that Factionous Fellow took the following Verses, to elevate the Devotion of the Congregation out of the *LXVIIIth Psalm*.

*The same is He that is above
 Within his Holy Place,
 That Father is of Fatherless,
 And judge of Widow's Case.
 Houses He gives, and Issue both,
 Unto the Comfortless,
 He bringeth Bondmen out of Thrall,
 And Rebels to Distress.*

Here

Here the Application is little less than Treason. Every one knows, that the *Fatherless* and *Widow* is the staunch *Tory* Toast, and that *Queen* abdicate, and her pretended Son are the *Widow* and the *Fatherless*. The *Bondmen out of Thrall*, are the Faction now ruin'd by the ill Conduct and Disgrace of their Leaders. *And Rebels to Distress*, are the Loyal *Whigs*; who ever since the *Revolution* have been faithful to the Crown upon *Revolutional*-Principles; which never justify *Resistance*, but when it is as that against King *James* was, the necessary Means to prevent our being Sacrific'd to *Papery* and *Slavery*. When such vile Wretches shall presume to turn Religion into *Rebellion*, and even the Holy Scriptures into *Sedition*, as the *Condemn'd Doctor's* Clerk in his Livery, and other such Factionous ignorant Blockheads have done: They too may pretend to an *Independency* from the State, and that to Restrain them by Royal Orders is a Grievance, and truly they have as much Right to *Independency* as their Masters; nay, some of them have assum'd a Superiority over those that feed them. So infectious is the spiritual Pride of such Parsons as S — — I, &c. Upon which I remember to have heard a pleasant Story of the Clerk of *Bletchingly* in *Surry*, who was also a *Butcher*; This Fellow drinking with some of his Neighbours a little before an Election, when Sir *Robert Clayton* stood for that *Borough*, or recommended some one to stand, a discourse arose about the Merit of Sir *Robert*, either to stand himself or recommend another. The Majority of that wise Assembly did however agree, that Sir *Robert* being worth 100000*l.*

and their Landlord besides, was a very proper Person to represent them, or to name one in his stead. Some saying he was a noble-hearted generous Gentleman, and a good Protestant. At which the *Clerk-Butcher* shook his Head and cry'd, *This is according to the understandings of you Laymen; but I must tell you he is not for the Church; and he, and none of his shall have any Vote of mine.* To this case, would the corrupt disaffected part of the Clergy bring us, not only to be rid by them, but even by their Household Drudges with *Clerks* Coats on their Backs on *Sundays*, and their Livery on other Days; yet to say a Word of their Pride and Insolence, is to attack the Church thro' their sides, as I have abundantly shewn already from their own Suggestions. Indeed, if their Insolence and Pride were only troublesome to us, I would not have been at the pains to concern my self about 'em. I could avoid them, and save that trouble, but it is also dangerous. It gives them an appearance of Authority among the Vulgar, which is often mistaken for the thing it self, and that has no little Effect in promoting their Doctrines. The Vulgar can hardly think, that what is said with so much Assurance and Haughtiness is either not true or fallacious, or that such considerable Persons who can command their *Obedience* would go about to deceive them; thus do they implicitly imbibe their Notions, and very often give up the little Reason they have to those that have themselves less. By this means is the Sense of the Nation frequently shewn by the Sense of the Clergy, and the Freeholders of *England* Vote to a Majority for those of
the

the Gentry that permit the Priests to be Sub-Governours in their Parishes, that they may rule all Arbitrarily over them. Of what fatal consequence this may be, if the disaffected are suffer'd to continue their seditious Declarations, let any honest *Englishman* judge, and he will soon be reconcil'd to any legal Methods taken to prevent it.

I have observ'd in the foregoing Pages, how these disaffected Priests have dissembled with God and their Congregations, by praying in many places *for the King* only, when the Laws, their own Oaths, and the good Intentions of the People oblig'd them to pray for King *William*, and afterwards for King *George*, to distinguish them from the two *Pretenders* to the Crown, Father, and suppositious Son. They were going on swimmingly with this religious *double entendre*, when the King's Injunctions were Publish'd; and thus would they have turn'd their Prayers into a Fallacy, and their Devotion into Sin, but this did not satisfy the *Jacobite Tories*.

They got a new Schismatical and Seditious Liturgy form'd for them at *Lambeth*, before Arch-Bishop *Sancroft* left his See, after he had turn'd out King *James's* Governour of the *Tower*, and taken on him to put in another, because he could not take the Oath contrary to *Passive Obedience*. I find this matter thus represented in a Treatise publish'd in the Year 1690.

The next Engine of the Plot, *says he*, ' Is the happy Result of a kind of Oecumenick Council of the whole Party; the *Liturgy* of the Church of *England* must be laid aside, and

' a new one must be calculated for the Meri-
 ' dian of King *James's* tottering Fortune. And
 ' the greatest wonder of all is, that the Coun-
 ' cil who Publish'd this new *Liturgy*, did not
 ' usher it in with, *it seems good to the Holy*
 ' *Ghost, and to us.*

' In this new *Liturgy* they insinuate to the
 ' World, that in Effect all that are for their
 ' Majesty's Interest were *without King, without*
 ' *Priest, and without God in the World.* A dread-
 ' ful Doom before a terrible Tribunal! None
 ' are indeed at this Rate within the compass of
 ' the Church, but this *Holy Jacobite Club*, and
 ' their Followers. But let us hear the very
 ' Words of this part of the *Liturgy*, *Restore us*
 ' *again, say they, the publick Worship of thy Name,*
 ' *the Reverend Administrations of thy Sacraments,*
 ' *raise up the former Government both in Church*
 ' *and State, that we may be no longer without*
 ' *King, without Priest, and without God in the*
 ' *World.*

Here is *High-Church Loyalty* to King *Wil-*
liam and Queen *Mary*, to satisfy the scrupu-
 lous Consciences of such Priests as *Stacey, Cook,*
&c. whose Scruples in all other things were
 no manner of Burthen or Confinement to
 them. Most of these Priests had been very
 zealous in acting against King *James*, and had
 committed several Acts of *Treason* and *Rebelli-*
on before the Abdication, even the Renegade
Lesley ran from King *James* in *Ireland*, where
 he had fulminated against him, and *Popery*, and
 came to *London* to sollicite King *William* for
 some Church Preferment; but failing in his
 high Aims, his Conscience turn'd squeamish,
 and he wou'd neither pray for, nor swear to the
 then

then King and Queen. I have mention'd how Dr. *Sancroft* behav'd himself on that Occasion, that he was Guilty of several Acts before the *Abdication*, for which by the Laws of *Hereditary Unalienable Right*, he would have lost his Head. One among the rest is very extraordinary, tho' he would not acknowledge the Prince of *Orange* to be King, nor set the Crown upon his Head; yet he acknowledg'd him the Supreme Head of the Church, and consequently in Possession of a Right to exact Obedience in *Spirituals* from him, and his *High-Church*, as well as from all *English* Protestants; for though he would not himself consecrate Dr. *Burnet* Bishop of *Salisbury*, by Virtue of King *William's* *Conced' Esire*, yet he granted a Commission to other Bishops for them to consecrate him, which surely was as Criminal, as if he had done it himself. In case King *William* had no Right to make Dr. *Burnet* a Bishop, then Dr. *Sancroft's* delegated Power was as much an Act of *Rebellion* to King *James* after his *Abdication*, as his seizing the *Tower*, and making the Lord *Lucas* Governour of it, as before. Thus we see, that these pretended Loyalists have from the very beginning of the Faction, been the most errant Hypocrites in *Spirituals* and *Temporals*. That some of them were disaffected for the loss of Places, others for the miss of them, all of them envious at the charitable Disposition of the People of *England* towards our Protestant Brethren, and jealous of the Security and Enlargement of Liberty, Religious and Civil, which they knew full well would, if suffer'd to grow upon us, extinguish the Spirit of Persecution, and prevent the Establishment of any kind of Tyranny,

Tyranny, whether in Church or State, the only thing they want to satisfy their *Avarice* and *Lust* of Power. I'll venture to assert, that there is not one *Jacobite*, one *Staunehman* in *England* in twenty, but is acted by those base and uncharitable Views, and did what they did towards King *William*, and do what they do towards King *George*, not out of the least Zeal, scruple of Conscience, or Dictate of Religion, but purely out of Resentment at their own being out of Favour, or at others being in; yet let us see further what pious Pretences they made use of, how they abus'd our Church in their corrupting our *Liturgy*, and by adding their *Treason* to our *Worship*.

‘ But the loudest Blast of their Trumpet we meet with, continues the above-mention'd Author, is when they come to pray for the late King. ’Tis here the *Holy Club* have exerted all their Rhetorick and Zeal in the following Words; Send forth, say they, thy Light and thy Truth, and let them preserve us, protect and defend thy Servant our Sovereign Lord the King. O prepare thy loving Mercy and Faithfulness, that they may preserve him, strengthen his Hands, and the Hands of all that are put in Authority under him with Judgment and Justice to cut off all such Workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction.

This pretty gingle of Words they stole from some *High-Church* Addresses of Abhorrence, when the *Dissenters* were every where flung into Jayls, their Houses, Shops, and Barns plunder'd, their Cattle driven to Market by *Tory* Informers, and the *Faction* was in the Zenith of their prosperity,

prosperity, to the great Terroure of all Protestants both at Home and Abroad. They proceed, *May they never prevail against us, or triumph in the Ruin of thy Church among us. To this end defend the King.*

What can be more pleasant than to pray to God to defend their *Popish* King James, for the Preservation of their pretended *Protestant Church*, and Blasphemously make it to consist only of a parcel of lewd Rake-hells, profest Traytors to their Country, and uncharitable Bigots; the latter, the least of them. They pray on.

Bind up his Soul in the Bundle of Life, and let no Weapon formed against him prosper; be unto him a Helmet of Salvation, and a strong Tower of Defence against the Face of his Enemies. Let his Reign be prosperous, and his Days many; make him glad according to the Days wherein thou hast afflicted him, and for the Years wherein thou hast made him suffer Adversity. Give him the Necks of his Enemies, and also every Day more and more the Hearts of his Subjects. As for those that are implacable cloath them with Shame, but upon himself and his Posterity (their pretended Prince of Wales) let the Crown Flourish.

‘ I have been at the pains, says my Author, to copy out thus much of the Prayer, that we may thereby see in what a praying Frame the Gentlemen were when they compos’d it. And the Truth is, I do not remember we ever saw them so transported with an extatick fit of Zeal in all their Prayers for King James when he was upon the Throne. The General Council having thus compos’d the new Liturgy, there were above 10000 Printed, and

‘ and dispers’d up and down among the Party,
 ‘ and to this very Day they use them in their
 ‘ Cabals. For alas ! The old *Liturgy* comes not
 ‘ up to the Heat of this new One : And how
 ‘ many old Women are become very Devout
 ‘ upon it ?

These Prayers I do not doubt are entirely
 Orthodox with all our more Modern *Jacobites*,
 and *Stanch Tories*, and though they dare not
 use them publickly in Churches, yet by their
 avoiding to mention King *William* formerly, and
 now King *George* by Name, they seem to revenge
 King *James* for the Prohibition they lay under
 not to name him, or his pretended Son.

It will never be well with *England*, ’till not
 only the Clergy, but the Universities are re-
 strain’d from spreading *Sedition*, and the Peo-
 ple of *England* are some how or other taught
 to distinguish the Passions and Interests of
 Priests from Religion and Zeal for the Church ;
 I cannot present you with better Lessons on
 this Head than those of the Old Marquess of
Hallifax, in his Character of a *Trimmer*, or
 what we now call a *Moderate Man*, a Character
 as much inveigh’d against by the Priesthood of
Sacheverel’s Stamp, as that of *Low-Church* or *Whig*.
 We shall see by what that noble Lord says,
 That the *Stanch* Clergy were in a great measure
 the same Men then as *Hicks*, *Higgins*, and their
 Brethren are now ; and his Lordship being
 himself a *Tory*, his Word will surely be taken.

‘ Our *Trimmer*, says he, would have the Cler-
 ‘ gy supported in their lawful Rights, and in
 ‘ all the Power and Dignity that belongeth to
 ‘ them, and yet he thinketh possibly there may
 ‘ be in some of them a too great Eagerness to
 ‘ extend

‘ extend the Ecclesiastical Jurisdiction, which
 ‘ though it may be well intended ; yet the
 ‘ straining of it too high hath an appearance
 ‘ of Ambition, that causeth many Objections
 ‘ to it, and it is so very unlike the Apostolick
 ‘ Zeal which was quite otherwise employ’d,
 ‘ that the World draweth Inferences from it
 ‘ which do the *Church* no Service.

If any one will give themselves the trouble to read Bishop *A*—— Tracts against the Episcopal Power in Favour of the inferior *Priesthood*, or *Bretts’s* late Works, he will find how the *Stanch* Clergy would extend the *Ecclesiastical Jurisdiction*, and their exclaiming against his Majesty’s pious and necessary Injunctions, shew they would stretch it beyond the Royal Supremacy, usurp an *Independency*, and set up *Imperium in Imperio*, a Church Power, above that of State. The temper of such Priests, and their Party will be further seen by what follows.

‘ Our *Trimmer* continues his Lordship is
 ‘ troubled to see Men of all sides sick of a cal-
 ‘ enture of a mistaken Devotion ; and it seem-
 ‘ eth to him, that the devout Fire of mutual
 ‘ Charity with which the Primitive Christians
 ‘ were inflam’d, is long since extinguish’d ; and
 ‘ instead of it, a devouring Fire of Anger and
 ‘ Persecution breaketh out in the World.

This Fire never blaz’d out more than when the Meteor *Sacheverel* first appear’d at *St. Paul’s*, and damn’d so many Thousand Protestants, the whole Body of the *British Dissenters* all at once ; this Spirit is to be met with every where in the Writings of *Lesley*, *Hicks*, the Sermons of *Milbourn*, *Welton*, *Trap*, *Sutton*, the Pamphlets of
Strift?

Swift, Oldisworth, and the rest of them all of the *Stanch* Order, whose degenerating from the antient Christian, and charitable Spirit should deprive them of the Privileges of our Primitive Christian Church, and deliver them over to the secular Arm, if Admonition will not reform them. His Lordship proceeds,

‘ They wrangle now one with another about
 ‘ Religion ’till the Cloud cometh, while the
 ‘ Ten Commandments have no more Authori-
 ‘ ty with us, than if they were so many obso-
 ‘ lete Laws or Proclamations out of Date. Our
 ‘ *Trimmer* thinks, that a Nation will hardly
 ‘ be mended by Principles of Religion, where
 ‘ Morality is made a *Heresy*; and therefore, as
 ‘ he believeth Devotion misplac’d, where it
 ‘ getteth into a Conventicle, he concludeth,
 ‘ that Loyalty is so when lodg’d in a drunken
 ‘ Club, and they are degraded when such Men
 ‘ undertake their Defence, as have so great
 ‘ need for an Apology themselves.

If there is one of the *High-flying* disaffected Priests, who is not notoriously deficient in Morals as well as in Principles, I will give up this Cause. If he does not want Virtue as well as Charity, and Religion as well as Loyalty, whatever are his Pretences. Look into the Lives of those *Priests*, that are loudest on the 30th of *January*, and 29th of *May*, you will either find them loose and corrupt, or Vexatious and troublesome. As for the Faction themselves from the Country Club of *October* Men, to the City Club of *Numsculs*, what is it compos’d of but *Ranters*, *Rioters*, *Swearers*, *Drinkers*, *Whorers*. When they cry out the Doctor, the Doctor, is not the next Word,

G—d D—n the Presbyterians. Do they not tofs about their treasonable Toasts, 'till their Stupidity is enflam'd to Frenzy? Are not the *Southwark* Gunner, his Associate *Silk*, and their Fellows, Instances of the Purity and Sincerity of those Mens Intentions, who have nothing but *Church* in their Mouths, and have so often got Drunk with toasting it under various Denominations; and how do the Morals of our Modern Stanch *Tories*, agree exactly with those of their Predecessors in King *Charles* and King *James's* Reigns, when Loyalty and Vice were in the most flourishing Condition, as we are told by the Lord Marquess of *Hallifax*, than whom no Man could tell us better. His Lordship goes on.

' Our *Trimmer* wisheth that some Knowledge, ' may go along with Zeal, and that those who ' are in Possession of the Pulpit, would quote ' at least so often the Authority of the Scrip- ' tures, as they do that of the Crown. There ' are many who borrow too often Arguments ' from the Government, to use against their ' Adversaries, and neglect those that are more ' proper, and would be most Powerful, a ' *Divine* grows less, and putteth a Diminution ' on his own Character, when he quoteth any ' Law, but that of God Almighty to get the ' better of those who contest with him.

In the late bad times this Cant was coming up again, the Authority of the Crown, the Power of the Sovereign, which when it makes for them, they would have to be as unlimited as they assert their Obedience should be. But when it is not at their Beck, they can, to use their own gingling Phrase against them, easily

turn *Religion* into *Rebellion*, and *Faith* into *Faction*, as now the *Bellweathers* of the Party are going about to do. His Lordship proceeds,

‘ And as it is a Sign of a decay’d Constitution, when Nature with good Diet cannot expel noxious Humours without calling Foreign Drugs to her Assistance; so it looketh like want of Health in a Church, when instead of depending upon that Truth which it holdeth, and the good Examples of them that teach it to support it self, and to suppress Errors; it should have a perpetual Recourse to the secular Authority, and even upon the slightest Occasions.

The good Disposition of our Modern *Tory* Priesthood, may be seen by their crowding the *Commons* lately with Informations, and the *Schism* Bill was one of their notable Inventions to find work for the *Doctors*, at the Expence of honest and sober People. When they did not care to enter into Dispute with one of their own Profession, immediately a Court was set up to try him in Form, and a Fine and Jail were thought a quicker way to confute him than Arguments. For my part I am not tainted with that Clergyman’s Errors, and wish the Man had as much Discretion as he has Virtue, and as much Judgment as he has Learning; but I could not help concluding, that the Tryal of Mr. *Whiston*, with so much Pomp, was to prepare the way for proceeding *secularly* with all those that should dare to oppose them, or their Tenets, *Sacheverel* was defy’d by Mr. *Whiston*, in a serious Letter to argue with him about his Tenets; but the former, instead of accepting his Challenge, and giving him

him a Meeting, took a sure way that they might never meet, interdicting him the Pews of his Church, in hopes that Mr. *Whiston* would never come there again, if he was made to stand in the Isles. But it being his Parish-Church, he chose rather to stand there, than to quit the Publick Worship in that place, where he thought his Duty call'd him. And that pious Divine, the Rector of St. *Andrew's*, had the grace to loll in his own lordly *Seat*, while poor Mr. *Whiston* was jostled about by the Crowd, which Curiosity draws together to stare at the Doctor.

I confess I never could think of S——l, but with the utmost Indignation, not out of any personal pique to him, but out of Love to my Country, expos'd every Day to be disturb'd by the madness of that furious Priest, who continues to keep the Rabble about him, as if they were an Army list'd in his Quarrel, and ready to appear on the first Occasion. I have mention'd some of his seditious Insinuations in the foregoing Pages : And since they were Printed, I have seen a further Account of his Sermon made Publick, in one of the Papers of the Week, which I chuse rather to transcribe, than put into any other Order, that I may not be charg'd with varying from it, and adding any thing of my own.

‘ We hear of a Seditious Sermon preach'd on
 ‘ this Occasion by a noted Incendiary, who
 ‘ seems to be employ'd to raise the same Spirit
 ‘ of Discord and Rebellion, which occasion'd
 ‘ such Confusion and Distraction in the late
 ‘ Reign. Those who heard it, say, that the
 ‘ Preacher, instead of exciting the People to
 ‘ thank

' thank God for His Majesty's happy Accession
 ' to the Crown, directly reflected upon His Ma-
 ' jesty's Administration, and obliquely on His
 ' Royal Person : Nor was he wanting to
 ' charge the Court, the City, and Army with
 ' Debauchery, in such a manner as bespoke
 ' him to be possess'd with a Spirit of Calumny
 ' and Slander, and not with a true Gospel Spi-
 ' rit, to reprove, in order to reform, had he
 ' been certain of the Matter of Fact.

' He charg'd it upon the Ministry as a hor-
 ' rid Crime, that they had advis'd to appoint
 ' the *Thanksgiving* on that Day, when King
 ' Charles I. was brought to his Trial, than
 ' which there can be no greater Proof of the
 ' Incendiaries Madness and Folly ; for it can
 ' never be suppos'd that his Majesty and his
 ' Ministers would appoint a *Thanksgiving* on
 ' that Day, with any View to justify that as a
 ' Legal Trial, which issued in the Ruin of the
 ' Monarchy : For if they had, the 30th of *Ja-*
 ' *nuary*, which is so near, had been much more
 ' proper, but the Malice of the Faction, makes
 ' them capable of straining every thing to a
 ' wrong Sense, in order to inflame the Minds
 ' of his Subjects, to alienate their Affections
 ' from the King and his Government, and to
 ' promote the Interest of the *Pretender*, as it is
 ' justly express'd in the late Proclamation for
 ' discovering the Author, Printer, and Pub-
 ' lishers of a malicious and traiterous Libel,
 ' entitul'd, *English Advice to the Freeholders of*
 ' *England*. No Body can doubt that this
 ' Preacher had the same Design, since he made
 ' use of many of the same Expressions contain'd
 ' in that treasonable Libel. He likewise rail'd
 ' against

‘ against His Majesty’s late Glorious Direction
 ‘ to the Clergy, and traiterously insinuated that
 ‘ those who advis’d him to that, might one
 ‘ Day counsel him to act both against Law and
 ‘ Gospel.

‘ This Firebrand pretended also to be so
 ‘ much in the Secrets of Providence, as to
 ‘ insinuate, that the present Distemper among
 ‘ the Cattle, and the late dreadful Fire, were
 ‘ Instances of God’s Displeasure with late Pro-
 ‘ ceedings.

What Nonsense as well as Insolence is there
 in his pretending, That *those who advis’d his
 Majesty to put forth his Royal Injunctions, might
 one Day counsel him to act both against Law
 and Gospel.* Is it a necessary consequence, that
 because his Majesty has given Orders by Vir-
 tue of his Supremacy, for Ministers to preach
 according to Law and Gospel, that therefore
 he will act against it? Did not King *Charles*
 and King *James* of blessed Memories, publish
 Injunctions that have more of the Supre-
 macy in it, with respect to the Morals as
 well as Doctrines of the Clergy than his
 Majesty’s? And shall not the present Clergy
 be as much Subject to the Crown as the last?
 The Truth is, the *Condemn’d Doctor* has shewn
 by all his Practices, that if he can Effect it, he
 will make the State truckle to his Humours, and
 the whole *Constitution* bend to his *Pride*. How
 much are we oblig’d to the late Managers, for
 placing such a Priest in the Pulpit of the great-
 est Parish in *England*, in the Heart of the
 greatest City in *Christendom*; whence there is
 no hopes of his Removal, but by his Death,
 or his Guilt? Some people may blame me for
 taking

taking so much Notice of a Parson, whom the Staff or his Historian owns to be *worthless*, and that he was really only the Tool of the Faction, so is a *Rag on a Broomstick*, which however may draw Thousands together to do Mischief; and whatever Man has been accusom'd to gather Rabble about him at pleasure, that Man cannot but be dangerous, and ought to have a careful Eye kept over him.

How obedient the *High-Church* Clergy are like to be to the King's *Injunctions*, one may foresee by their railing at them at *Child's*, and all the *Coffee-Houses* which they frequent, and that ingenuous Turn given by Dr. M — to his Prayers, to shew at once his Duty and his Disgust, instead of let us pray for King George, his Phrase is, *we must pray for*; that is, we are not left to our Liberties to pray for or against him, or not pray at all, but we have a Command to pray, we must do it, or I should not give you this trouble, nor put you in mind of doing what you are bound to do by your Oaths of *Allegiance*, *Abjuration*, &c. by Law and Conscience. Here's *Hypocrisy* with a witness! Let the *High-Church* Men never call the *Fanaticks* Hypocrites again, 'till they can purge themselves of this disloyal and sinful Prevarication with God and Man.

After all that has been said of these bad Priests, we should be wanting to the Holy Order, if we did not do Justice to the good ones, who, thanks be to God, are a great, tho' not the major part of the whole Body. There's no Church in the World better supply'd with a Learned, Pious, and able Ministry; their Light shines in all the Parts of the Kingdom.

but

but more especially in this City. And they have ever since we were threatned by *Popery* and *Slavery*, bravely born their Testimony for the Protestant Religion and Liberties : On which Occasion let me inform the Reader, that every Pulpit was not fill'd on the *Thanksgiving Day*, as was the *Condemn'd Doctor's*, several of whose Auditory profess Friends of his till then, told me, they could not hear him without trembling ; for in the Church of *St. Mary Aldermary*, the Reverend Dr. *Kennet*, Rector thereof, and Dean of *Peterborough*, after a seasonable Sermon, concluded with pious Wishes and Prayers for the Prosperity of the King, and his Government, and formally, for a happy Meeting with his Parliament, for the freedom of Elections in order to it ; and then from the Pulpit he read His Majesty's Proclamation for that good intent to leave the better Impressions of it on the Minds of his Congregation ; and the Right Reverend Father in God the Bishop of *Gloucester*, made an incomparable Sermon before His Majesty at *St. Paul's*, on those Words of the Prophet *Isaiab*, *Wisdom and Knowledge shall be the Stability of thy Times* ; which promise will, we hope, incline the Hearts of all His Majesty's Subjects, Clergy, and Laity, to Obedience and Affection to his Government. If the stubborn and ambitious Priesthood would consider seriously the Blessings they will enjoy under so good a Protestant King, They would tremble at all Attempts that might contribute to deprive them of any part of them, and do out of Choice what they are oblig'd to do out of Duty. How foolish, how mad is it for them to carry on an extravagant Opposi-

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tion

sion to that Government, without which, their Religion, their Interests cannot be supported ; and that for the sake of two or three discarded *Criminals*, for whom they have been declaiming these three or four Years, and now are asham'd of their Errors, but have not honesty enough to own it. They know the *Church* cannot be safer than 'tis now, as long as there is a *Popish Pretender* to the *Crown* in the World ; and why will they continue to proclaim her to be in *Danger*, purely to justify their having done it before on no better Foundation. These things are not Trifles, and whatever they may think of it, the Nation will not always bear to have their Peace broken, for the Whimsies of a proud disaffected *Priesthood*. One may venture without the Gift of Prophecy to foretell them ; That the Acts of Parliament on which the present Government are Establish'd, have taken too deep Root to be pluckt up by *Faction*, that the People will be at last weary of quarrelling about nothing ; and that those who set them together by the Ears doing it against Law and Conscience, will surely in the End have the worst of it.

Since the foregoing Pages were wrought off, the Bishop of *Salisbury* has publish'd the Third Volume of his Excellent *History of the Reformation*. In the *Preface* to which are several Passages, that have Relation to some parts of the preceding Discourse, I doubt not but the Reader will be very glad to see them entire ; His Lordship's Authority confirming every thing that has been said already, on the Heads he treats of in the following Paragraphs.

“ I cannot (*says his Lordship*) dismiss this
 “ † Work out of my Hands without some Re-
 “ flections on what has appear'd among us of
 “ late but too evidently in a Course of some
 “ Years, many who profess great Zeal for the
 “ legal Establishment, yet seem to be set on
 “ forming a new Scheme both of Religion and
 “ Government, and are taking the very same
 “ Methods, only a little diversified, that have
 “ been pursu'd in Popery, to bring the World
 “ into a blind Dependance upon the Clergy,
 “ and to draw the Wealth and Strength of the
 “ Nation into their Hands.

“ The Opinion of the Sacraments being an
 “ expiatory Sacrifice, and of the Necessity of
 “ secret Confession and Absolution, and of the
 “ Church's Authority acting in an Independ-
 “ ence on the Civil Powers, were the Foun-
 “ dations of Popery, and the seminal Princi-
 “ ples out of which that Mass of Corruptions
 “ was form'd; they have no Colour for them
 “ in the New Testament, nor in the first Ages
 “ of Christianity, and are directly contrary to
 “ all the Principles on which the Reformation
 “ was carried on, and to every Step that was
 “ made in the whole Progress of that Work,
 “ and yet these of late have been Notions
 “ much favour'd, and written for with much
 “ Zeal, not to say Indecency, besides a vast
 “ Number of little superstitious Practices that
 “ in some places have grown to a great heighth,
 “ so that we were insensibly going off from the
 “ Reformation, and framing a new Model of

† i. e. *His History of the Reformation.*

“ a Church, totally different from all our for-
 “ mer Principles, as well as from our present
 “ Establishment, to all which they have added
 “ that singular and extravagant Conceit of the
 “ Invalidity of Lay-Baptism, unless ministred
 “ by one Episcopally ordain’d, tho’ this not
 “ only cuts off all Communion with the foreign
 “ Protestant Churches, of which perhaps they
 “ make no great Account, but makes Doubt-
 “ ings to arise with relation to great Numbers
 “ both among our selves and in the *Roman*
 “ Communion.

“ This I lament, not that I think there is
 “ such a Sacredness in any Human Constitution
 “ that it is never to be call’d in question or al-
 “ ter’d; for if we had the same Reasons to al-
 “ ter any thing establish’d at the Reformation
 “ that our Fathers had to alter the former
 “ Establishment in the Times of Popery, I
 “ should acknowledge we had now as good
 “ Grounds to change the present, as our Ance-
 “ stors had then to change the former Consti-
 “ tution. The Scriptures are the only sure
 “ Foundation of our Faith that is unalterable,
 “ all other Constitutions being always to be
 “ govern’d by that perfect Declaration of God’s
 “ holy Will with relation to Mankind. But it
 “ gives a just Indignation to see the same Men
 “ make wide Steps to great Alterations on the
 “ one hand, and yet make heavy Complaints
 “ where there is no just Occasion given, and
 “ that about Points of meer Speculation, where-
 “ as the other relate to Matters of Practice,
 “ which had been in former Ages so manag’d,
 “ that the whole Complex of the Christian
 “ Religion was totally deprav’d by them.

“ We

“ We have also Rules and Rubricks for
 “ Worship that are our Standards, fix’d by
 “ Law, and yet we see a Humour of Innova-
 “ tion making a great Progress in these, with-
 “ out the least Complaint, by the same Per-
 “ sons who are apt to make Tragical Outcries
 “ on the smallest Transgressions on the other
 “ Hand.

“ Both are very culpable : But of the two,
 “ we find the Growth of Superstition has been
 “ so spreading, as well as so specious, that
 “ the Extreame of that Hand may be justly
 “ reckon’d the more dangerous : One of the
 “ worst Effects of Superstition being that with
 “ which our Saviour charg’d the *Pharisees* of
 “ his time ; that while they were exact in
 “ *Tything* Mint, *Annise and Cummin*, *They*
 “ *omitted the weightier Matters of the Law, Judg-*
 “ *ment, Mercy, and Faith.* In opposition to
 “ which, he gives a standing Rule applicable
 “ to all such Cases, *These things ye ought to have*
 “ *done, and not to leave the other undone.* This
 “ relates to Practices of a lower Order, but
 “ such as are commanded ; whereas volun-
 “ tary and assumed ones, like the Wash-
 “ ings among the *Jews* in our Saviour’s time,
 “ eat out the Sense of the great Duties of
 “ Religion ; instead of which some trifling
 “ performances are set up, and are high-
 “ ly magnify’d, while the others are spo-
 “ ken of more coldly : Nor does any thing
 “ feed a censorious and uncharitable Temper,
 “ more than those voluntary and distinguish-
 “ ing Practices, which as they are the Badges
 “ of different Parties ; so they are Engines
 “ to keep up that Wrath, Emulation, and Ha-
 “ tred,

“ tred, that has made such havock among us,
 “ of the great and indispensable Duties of
 “ *Peace, Brotherly-kindness and Charity.*

“ These have been but too visibly the Acts
 “ of *Satan* to divide and distract us; and have
 “ oftner than once brought us near the brink
 “ of Ruin. God has often rescu’d us, while
 “ the Continuance and Progress of these evil
 “ Dispositions have as often made us Relapse
 “ into a broken and disjointed State. Oh!
 “ That we may at last see the things that be-
 “ long to our Peace, and follow after those things
 “ that make for Peace, and the things wherewith
 “ we may edify one another. In this Prayer I
 “ will continue as long as I live, and I hope
 “ to end my Days with it. We must ask it
 “ of God, and of him only; it is in vain to
 “ ask it of some Men, who when we speak to
 “ them of Peace, make them ready to Battel; we
 “ must look for it only to him who said, *Peace*
 “ *I leave with you, my Peace I give unto you;*
 “ *not as the World giveth, give I unto you.*
 “ The World will only give it to those of
 “ their own Knot and Party. But the Wisdom
 “ that is from above, is first pure, then peaceable,
 “ gentle, and easy to be intreated; full of Mercy
 “ and good Fruit, without Partiality, and without
 “ Hypocrisy: And the Fruits of Righteousness are
 “ sown in Peace, of them that make Peace.

F I N I S.